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OUR SUNDAY VISITOR

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Praying for Dead is in Harmony with Reason and Faith

There is hardly one of us who does not cherish the memory of some dear, departed parent, relative or friend. There is scarcely a person who does not occasionally recall the name of one now dead, one dearer because of dreams and whose voice once was music to the ears.

To those afflicted by the loss of their departed, the Church recalls the doctrine of the Communion of Saints. She reminds them that there is a more potent means than idle tears to show love for those who have answered the last great call and taken their places beside the vast army of the silent dead. This means a prayer. And "it is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins" (II Mac. XII, 46).

In her genuine interest for the dead, the Church, as in all her ritual, prayers and ceremonies, shows the mother's love towards all her children. There is one great exception to the proverb: "Out of sight, out of mind." The memory of our dead is kept alive by the frequent exhortations of the ministers of the Church to "remember the faithful departed," by our special Requiem Masses, by our pious

confraternities who pray specially for the dead, and by certain religious congregations who offer almost all their good works and sacrifices for the souls in Purgatory.

That there is a state of purgation called Purgatory, we know from the Old Testament, where we read that in the wars of the Machabees, many of the followers of Judas, the leader of the Jews, were slain. Under their coats were found some of the idols "which the law forbiddeth to the Jews." It was sinful to have preserved these superstitious objects. But Judas, their captain, "making a gathering, sent 12,000 drachms of silver to Jerusalem for sacrifices to be offered for the sins of the dead, thinking well and religiously concerning the resurrection." Judas and his people evidently believed in an intermediate state of punishment, otherwise they would not have made the great offering for the dead.

Prayer for the dead may have a wholesome effect upon ourselves. We are reminded, that in a few years perhaps, we too shall have been gathered to them who are no more. For on some morning the sun will shine, but its rays will no longer brighten our path. For we shall have been taken out to our last resting place. And the thought of death is always beneficial and salutary in a world where much tempts us to forget God and our soul's salvation.

The Lives and Times of the Successors to St. Peter

BY THE REV. JOHN M. RYAN, C. S. C., Ph. D., NOTRE DAME, IND.

POPE URBANUS 222-230

Very little is known of Urban other than that he maintained the discipline of Callixtus. The older authorities say nothing of his martyrdom, yet there are extant acts of his passion which are very late. He is buried in the cemetery of Prætextatus but this is evidently a confusion with Bishop Urban. The writers say that Urban ordered all church vessels made of silver and that he had twenty-five patens made. There is a story of St. Cecelia and Urban but it is disputed whether it is this Urban or the bishop to whom I made reference. The tomb of Cecelia was opened in 821 and the body was found as when it was buried with the linen cloth that had been used to absorb her blood. It was again opened under Clement VIII, 1592-1602.

PONTION. 230-235

Of this Pope we know nothing other than that he was exiled with Hippolytus to Sardinia in 235. Some have maintained that both were exiled because of discord arising out of the schism. Pope Fabian went to Sardinia and brought back the bodies of both. This is an indication that they were reconciled, for otherwise it is unlikely that Fabian would have brought Hippolytus back. Pontion was buried in the cemetery of Callixtus. According to Jerome it was under Pontion that the Roman synod was convened against Origen. If so, perhaps it was because of Origen's relations with Hippolytus who was buried on the Tiburtine way.

ANTEROS. 235-236

He was a Greek and a diligent collector of the acts of the martyrs. He suffered under Maximus Thrax. His epitaph was found by DeRossi, in the cemetery of St. Callixtus.

A Tribute to the Faith of Marshal Foch

On Revisiting a Former Battle Line During the Recent Convention of the American Legion in France—The Consecrated Faith of a Great General.

(In The Modern Woodman for November, 1927)

YES, I went to the old battlefield. The distant rumble of the heavy guns of the enemy and the nearer crash of the answering artillery on his own side were for the time ignored.

"His soul was flooded with a great light, the light of faith. A warrior, skilled in the technique of the militarist and quoted as authority by students of military science, was here humbly bathing in the glory of Him Who sought to establish a kingdom of peace and love. I cared not for the form or creed in which his faith expressed itself. I saw only the faith that was within him and which upheld him through many a day when human mind could only see disaster. I saw him, a Christian soldier, confronted with a present duty and a present responsibility, reaching out with certainty of finding the Hand Invisible. I saw him seeking the Prince of Peace amidst the horrors of war, in faith that out of all this evidence of human frailty in following Him there would come eventually the guidance of His Will.

"When, out there, as a part of the army and fighting under the concentrated judgment of the allied generals vested in him, I heard of this incident I was anxious to visit the little church and the opportunity came. I

RESUME OF THIS WEEK'S CONTENTS.

In harmony with the spirit of the present season Father Muntsch writes on "Praying for the Dead." He shows that this Catholic practice "is in Harmony with Reason and Faith." Stronger proof there could not possibly be that the Catholic Church believes in the Communion of Saints, for She alone proves by Her practice that Death is not a barrier to the intercourse of the people of God.

Certain foes of the Church assert that She did not exist before the time of Constantine. The interesting articles of Father Ryan on the Successors of St. Peter completely refute this false assumption. "Seeing is believing," it is said; and surely nobody can read Father Ryan's sketches of the "Lives and Times" of the Bishops of Rome before the days of Constantine without feeling certain that they presided over the Church which, today, is called the Catholic Church.

Read the Tribute to the Faith of Marshal Foch. It outlines the spiritual force of true religion and proves that reliance on God and His Providence are characteristic of the truly great.

Inhabitants of the North Temperate Zone frequently draw comparisons between their own high state of economic development and the "backwardness" of the South American republics of the Torrid Zone, without giving due consideration to the racial factors which enter into the question or the physical difficulties which the South Americans encounter. We are reproducing this week the interesting article of an authority on South America, Senor Ernesto Montenegro.

Be sure to save the excerpts from the writings of non-Catholic authorities which, each week, appear in the box at the foot of page 1. The words of Dr. Nevin, written in 1852, are as true today. Opponents of the Church are judging her, not according to Christian standards, but according to a standard invented by infidels. If transubstantiation is rejected as "nonsense," the Incarnation must also go; for Transubstantiation is as "reasonable" or "unreasonable" as the Christian belief that Christ was God.

Mr. Hull continues this week his article on "The King of David's Line." These articles should help our readers to attain to a clearer conception of the Messiahship of Christ and to more profoundly realize the glory of Christ's Kingship.

Our readers may be surprised to learn that the Roman Pontiffs have entertained great hopes that the Third Order of St. Francis would serve to counteract the sinister influence of secret societies and that it would become a rallying center for Christians who are undertaking to remedy the flagrant injustices of the present social order. Read Father Kilian's article.

Sister Gonzaga continues her series of articles on the eternal purpose of God in Christ, which was in the Divine Mind from the beginning.

The editorial for this week deals with Prejudice and its causes; and the entertaining "After Dinner Story" suggests that parents need to go to school and learn how to make Home a success and a blessing. We are quite sure our readers will agree with the author.

The Difficulty in the Way of Helping South America's People

O spread over a field of ten million square miles Spanish civilization had no other means of disposal than the horse and the ox-cart. As big as Africa and not less forbidding in topography and climate, South America did not, however, await the advent of the twentieth century to adopt the cultural standards of Europe. We have in Latin America, as in Africa, the same problem of distances. Exhausting heat and fever follow there, too, on the trail of the pioneer. Nevertheless, by following up the current of the great rivers, the Spanish conqueror cut into the heart of South America. First he let loose the cattle and then, later on he caught up the steed and the bull, put fire to the undying forest and always surrounded by the steaming presence of the jungle he traced over the black stumps that first elemental spelling of culture with his wooden plow.

In this way the Spanish settler reached the fastnesses of the South American continent; eastward from Chile into the Argentine hinterland, over 15,000 feet of ice and rock; up the Parana into Paraguay; over the Sierras from Peru into the bleak tableland of Bolivia, and so everywhere, with the Portuguese bandeirantes toward the huge Brazilian matto (jungle), as well as in the forests and savannahs of Columbia and Venezuela, the steep valleys and marl swamps of Central America and the sandy reaches of Southern Mexico. It was a mere trickling of European blood into an ocean of Indian life. Distance measured by the thousands of miles, broad, swift rivers and withal a bountiful soil conspired as one against the existence of that most efficient agent of civilization, the city.

It was an uphill fight, that of the men who undertook the task of subduing our own wild West in order to create the city in its midst, and this statement applies to all the pioneers of Latin America. A nomadic life had by then taken hold of the sparse settlers of Latin America; a race of beef-eaters spread over the pampas and llanos, they let nature take its course and multiply them, while they slew a cow or a sheep for a choice bit and left the rest to the beast and the vulture. The Spanish soldier had met the roaming squaw and struck a happy-go-lucky mesalliance. The one coming from a still medieval corner of Europe, the other utterly unschooled in social life, together resisted as long as they could that movement for the concentration into towns which must be construed as the real objective embodied in the apothecary of the Argentine statesman Alberdi when he called the problem of New World statesmanship one of colonization.

As long as the leaders of progress had no other means of travel than the horse, which also served the gaucho and the llanero, that vital problem of making a nation out of the disjointed creole masses only shifted its factors southward or inland. Time and space were the main barriers. From Buenos Aires up to

The King of David's Line.

By Robert R. Hull.

(Continued)

Saul Rejected and David Chosen.

SAUL, or Jesse, of Bethlehem, was the grandson of Ruth, that Moabitess who left her kindred and father's house to become one of the chosen people. A woman of great importance, one of the most interesting Books of the Old Testament contains the story of her life.

Isaiah had eight sons of the same mother. Seven of the young men were with their father when the prophet arrived. Samuel himself, greatly impressed by the splendid appearance of Isaac's eldest son, thought in his heart that Yahweh had surely chosen him to be king; but Yahweh told Samuel that He judged, not as men according to the outward appearance, but from His knowledge of the heart. Eliab, the eldest, was rejected. All the other six, in the order of their ages, then passed before the prophet; but each in turn was rejected by Yahweh. There remained only David, the youngest son of Isaac, who was keeping his father's sheep. He was hurriedly brought into the presence of the prophet and Yahweh instantly declared that His chosen stood before Him. David, therefore, was anointed king over Israel.

Now David, although king of Israel by right, did not set about the business of fomenting revolution. At no time in his entire career did he attempt to seize the throne or forcibly bring to pass the fulfillment of the prophecy. He committed his cause to God's providence and, meanwhile, took care of his father's sheep. His first contact, with Saul, the reigning king, was brought about when one of Saul's courtiers suggested that the monarch's troubled soul might be soothed by the playing of David, for David was skilled with the harp. Saul, accordingly, sent to the court; and David's musical concerts both pleased the king and quieted "the evil spirit from Yahweh" which oppressed him. Whenever there was a need for David's services, Isaac willingly released him from his work, and David came to Saul. "And David played" before Saul whenever the evil spirit from Yahweh was upon him; "and Saul was refreshed, and was better, for the evil spirit departed from him."

David's Exploits Arouse Saul's Jealousy.

The jealousy of Saul, however, was aroused on the first occasion which brought David to the public attention of Israel. The Philistines of the Mediterranean coast had invaded the land of Judah; and Saul, with his army, had gone forth to withstand them at the place called Socho. One of the race

The Popes and the Third Order of Saint Francis

By Father Kilian, O. M. Cap.

THE Third Order has ever been the object of solicitude on the part of the Supreme Pontiffs and scarcely an occupant of the Throne of St. Peter since its foundation but has given evidence of his interest and appreciation of its unique greatness and its exalted position among all the associations of Holy Church. However, it has remained for the tertiary Popes of our times to express more particularly the great esteem in which the Holy See has always held the Third Order. None was more zealous for its advancement than the great statesman-pope Leo XIII. During his whole career he was a devoted and ardent Tertiary and ever sought to let the world know how greatly he relied upon the Third Order and its principles to "prove a fit remedy" in eradicating "all the evils which today harass society." As Cardinal and Bishop of Perugia he issued instructions to his clergy and people recommending it and earnestly admonishing "all the faithful committed to his care to join this order and to fulfill scrupulously all its obligations." It was his belief that the Order will prove the best means of counteracting the sinister influence of secret societies and that it will accomplish the reform of the social order. When it is remembered that it was Pope Leo XIII who laid down the accepted Catholic teaching concerning the disputes engendered by our industrial system and the fact that he said, "My social reform is the Third Order," shows how greatly he relied upon it and his belief in its loyalty and in its principles.

His successor, Pope Pius X, the great Pope of the Eucharist, gloried in being a Tertiary, averring that "it is in these days wonderfully adapted to modern needs" and praising the members of the Third Order because "loyalty unfeigned and unwavering to the Popes of Rome has ever been the

Christ in the Old and New Testament

Bible and Catechism Are Combined

By SISTER GONZAGA, P. H. J. Chr.

CHAPTER II.

The Hebrew People.

(Continued)

God prevented the completion of the tower that was to be set up in His defiance, by the confusion of tongues. Yet, corruption continued to increase. A second and almost universal apostasy from God ensued.

Not only the descendants of Cham, but even those of Japhet and Sem went astray. According to Josue (Cf. Josue 24:14) even Thare, Abraham's father, was an idolater. Everything came to be recognized as god, except God Himself. The universe, which the Almighty had created for the manifestation of His power and greatness, seemed changed into a temple of idols. More and more did it become apparent how low man had fallen from his original dignity.

Let this utter neglect of God should finally infest all mankind, the Almighty determined, in the decrees of His eternal wisdom and goodness, to set apart one people, among whom His true worship and His doctrines, as well as His promise, might be preserved. These were the Hebrews, or Israelites, or Jews.

Their history begins with the coming of Abraham from Ur (Gen. 17:5) in Chaldea to Chanaan, 2080 B. C. In obedience to God's special command, Abraham left his country, and went forth with the promise that he would be the founder of a great nation, and that in him all the kindred of the earth should be blessed. "And the Lord said to Abraham: Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I shall show thee, and I will make of thee a great nation, and I will bless thee, and magnify thy name, and thou shalt be blest, and in thee shall all the kindred of the earth be blessed."

The trial of faith which Abraham so nobly sustained, by his readiness to sacrifice his only-begotten son, Isaac, elicited from God an additional confirmation of His previous promises. "By my own self have I sworn, saith the Lord: because thou hast

FOR YOUR SCRAP BOOK

(TO CLIP AND SAVE)

The Hasty Conclusions of the Prejudiced Mind.

Dr. Nevin (Presbyt.) in Mercersburg Review, 1852, page 45.

"We are all familiar with the anti-pope spirit under this radical and fanatical form. Our common religious press may be said to teem with it every week. It meets us on the street, and in all public places. Our very piety is infected with it to a large extent, both in the sanctuary and in the domestic circle. The fountains of our charity are turned by it too often into wormwood and gall. Many appear to look upon it as one main part of their religion, a necessary evidence of their evangelical temper and habit, to hate and curse the Catholics. However it may be in any other direction, here, at least, they feel that they do well, as it would seem, to be angry, to show contempt, and to indulge misrepresentations and abuse to their hearts' content. Nicknames are so pat to the tongue, that they flow from it like the poison of asps, without effort or thought; all, too, in Christ's sweet and holy name. The most abominable charges and criminalations are trumpeted without proof, as though the bold repetition of them simply were enough in the end to make them good. No pains are taken to understand any doctrine or practice of the Church in the light of its own historical or theological relations; it is counted quite sufficient to drag every article, in the most rude and vulgar way, before the tribunal of the world's common sense (alas, how common in many cases,) and to take the measure of its merits accordingly, as though the deepest mysteries of religion might be settled by such superficial and profane judgment, as it were, at a moment's glance. All runs out easily, thus, into the most wholesale censure and reproach. Romanism is found to be from beginning to end a tissue of impiety and folly, at war with the most sacred interests of humanity, and in full contradiction to the will of God. It is a diabolical conspiracy against truth and righteousness. There is no reason in any of its institutions; they are founded on falsehood throughout; they subvert the whole sense of the Gospel, and, in their source and operation, are purely anti-Christian, of one order, we may say, with infidelity itself. Such, in general, is this popular theory."

FORT WAYNE DISTRICT

Father Nadolny Fort Wayne K. C. Chaplain

Other Committees Appointed by Bert A. Fagan, Grand Knight.

Bert A. Fagan, grand knight of the Fort Wayne council No. 451, Knights of Columbus, announced committee appointments and appointive officers at the last meeting of the council in the council chambers of the Catholic Community center.

Rev. John Nadolny of the Cathedral of the Immaculate Conception was announced as the new chaplain. The lecturer is Carter McLaughlin; financial secretary, George Alter. The organist will be announced later. Other committees than those named here will be announced within a week or ten days.

The following are the committees appointed:

Gibault home—William Keane, chairman; Robert Gordon, Robert Fitzgerald.

House—Joseph Schwartz, chairman; Thomas Quinn, Clem Weber, Tim Moran, Maurice Libbing, Clarence Lauer.

Boys' activities—Stephen DeWald, chairman; Lawrence Mullen, Ed. Merz, Dan Daney, Al Moran, Herbert Clemens, Patrick Cain, George Deisinger, Julian J. Koehl.

Special funds—Henry Otten, chairman; Ray Getz, vice-president; Bernard Vagades, Joseph Bir, Edward Clemmer, Al Hartman, Jerry Klingenberg, Henry A. Miller, Stephen P. Reed, Joseph Fenker, Edward Delagrang, Andrew J. App.

W. P. Breen Elected President of the Fort Wayne N. D. Club

William P. Breen, president of the Peoples Trust and Savings company, was elected president of the Notre Dame club of Fort Wayne, at a meeting of members in the Catholic Community center, last week. The occasion was the annual dinner meeting of the club.

Mr. Breen is the donor of the William P. Breen Medal for oratory at the University of Notre Dame and a member of the university's board of trustees.

Other officers elected are Joseph M. Haley, member of the directorate of

NOTICE TO OUR READERS

The following are the District Correspondents:

Ft. Wayne—Miss Helen May Irwin, Care of Journal Gazette, Fort Wayne, Ind.
South Bend—Miss Millie McLaughlin, 232 Monroe St., Elkhart, Ind.
Logansport—Miss Mary Hooley, 218 1/2 4th St., Logansport, Ind.
Hammond—Miss Genevieve Meyer, 687 State Line St., Hammond, Ind.
Lafayette—Miss Marie McGrath, 1521 South St., Lafayette, Ind.
Muncie—Kathleen Meehan, 410 South Madison St., Muncie, Ind.

The Notre Dame Alumni association, vice-president; Cliff Ward, prominent Fort Wayne newspaper writer, secretary; C. Byron Hayes, Fort Wayne barrister, treasurer. The board of governors are the officers and George A. Dinnen.

A resolution of sympathy to Mr. and Mrs. Breen for the death of Frank B. Phillips was proposed by Mr. Haley and passed unanimously. Mr. Phillips was a graduate of Notre Dame and a member of the Fort Wayne Notre Dame club. Mr. Phillips was a brother of Mrs. Breen.

Benefit affairs consisting of vaudeville sketches and other public means of raising funds will be considered by the board of governors at an early meeting as a means of increasing the available funds for the annual scholarship sponsored by the club.

Swimming Team Elect.

Miss Colleen Utter was elected captain of the women's swimming team of the Catholic Community center at a meeting of the members of the team, Walter A. Rubner, swimming coach, announced this week.

Miss Utter is one of the outstanding stars of the team and the best point scorer since she has been one of the squad. She first came into prominence as a member of the community center team that took second place in the Indiana-Kentucky Amateur Athletic union championship meet at Broad Ripple pool, Indianapolis, last summer.

She made the most points in the 100-metre and 300-metre breast stroke, third in the 50-metre back stroke and fourth in the 50-yard free style. All of these events were Indiana-Kentucky A. A. U. championship events with the exception of the free style swim which was a Middle State championship event.

Miss Utter later distinguished herself in the meet with the women's team of the Hoosier Athletic club, of Indianapolis, in which she again made the most points for her team, and in the meet with the Detroit Athletic club, one of the strongest women's swimming organizations in the country.

The women's swimming team of the

community center will go to Indianapolis Saturday, November 12, to swim the women's team of the Hoosier Athletic club there. This is a return match, the Hoosier team having met the local swimmers here several weeks ago.

Cast of C. C. Play Announced

Members of the cast to play in "Seven Keys to Baldpate," the first play to be presented by the Community Theatre Guild, was announced at a meeting of the guild in the Catholic Community center. The play will be presented about November 16 in the auditorium of the center.

The cast will be as follows: Elijah Quimby, W. S. Martin; Mrs. Quimby, Miss Claire Ring; Mary Norton, Miss Eleanor Vail; Mrs. Rhodes, Miss Blanche Hutto; Peters, the hermit, Harold Cottrill; Myra Thornhill, Miss Helen Evans; Lou Max, Al Ralston; Jim Cargen, Walter Beng; Thomas Hayden, John Schultheis; John Bland, Robert Rogers; Owner of Baldpate, Al Rose; Jiggs Kennedy, C. Russell Lepper; William Hollowell Magee, James V. Egan.

The play was written by George M. Cohan from the novel of the same name by Earl Derr Biggers, author of a number of novels, one of which is now appearing in serial form in one of the national weekly magazines. It was played in New York and Chicago for a number of years.

Rehearsals have begun under the direction of Charles Edwin Shank and will continue regularly until the play is presented.

At the Fort Wayne Catholic Community Center

Program For This Week.

Sunday, November 13
2:30 o'clock, mezzanine auditorium, Fort Wayne Women's club, bridge party.

Monday, November 14
8:00 P. M., council chambers, council No. 451, Knights of Columbus meeting.

Tuesday, November 15
8:00 P. M., auditorium, card party and dance, Our Lady of Victory Circle, Daughters of Isabella.

Wednesday, November 16
12:15 P. M., main gymnasium, Gridiron league, men's gymnasium class, volleyball.

Thursday, November 17
7:30 P. M., office of James V. Egan.

director, Parish basketball league officials, meeting.

Friday, November 18
5:15 P. M., main gymnasium, Vocational league, men's gymnasium class, volleyball.

The Parish basketball league season at the Community center will begin about Tuesday night, November 29, and continue until the first part of March, officials of the league decided at a meeting in the community center last week. Teams in the league will represent the parishes of St. Patrick's, St. Paul's, St. Joseph's, St. Mary's, St. Peter's and Cathedral.

Games will be played on Tuesday nights beginning at 8 o'clock according to the "sandwich" method of play, by which continuous sessions are possible. Officials, eligibility lists, the schedule and other details will be arranged at the next meeting, Thursday night, November 17. It was decided that the league season would be divided into two "rounds."

Present at the meeting were George Morris, secretary-treasurer and also athletic director of the center; Martin J. Cleary, president; Ted Betley and Charles McAfes, St. Joseph's; Eugene Boniface, St. Patrick's; Al Schoenle, St. Andrew's; Clarence Heit, St. Paul's; Al Bailey, Cathedral; Robert Kessens and Al Alter, St. Mary's and Ronald Sanders, St. Peter's.

The second of a series of dances by the social committee of the Catholic Community center was held in the ballroom Thursday night with music by Earl Gardner and his orchestra. These dances will be held every Thursday night throughout the fall and winter, from 9 to 12 o'clock. Carter J. McLaughlin is chairman of the committee.

Members of the Knights of Columbus Luncheon club met last evening to elect officers for the year. The luncheons are held every Thursday noon in the private dining rooms of the Catholic Community center.

The officers are C. Byron Hayes, president; J. J. Stier, vice-president; Parnell McGreevy, secretary; George Alter, secretary; Daniel J. Lix, George DeWald and Maurice C. Niezer, trustees.

Members of the men's evening gymnasium class at the Catholic Community center have organized a volleyball league called the Vocational league. Play began Friday, November 4th.

The teams are named after the vocations of their captains, and include: Reporters, Cliff Ward; Morticians, Thomas Mungovan; Caterers, C. E. Graf; and Accountants, Ben Hartman.

Eighteen games will be played, the schedule continuing until Friday evening, December 30. New members of this class will be assigned to the teams according to the standing in the league.

Play is well under way now in the noon gymnasium class for men. A volleyball league in this class is known as the Gridiron league, with teams named after leading Indiana universities. Notre Dame is captained by Joe Grable; Indiana by Paul Dahm; DePaul by "Doc" Amey; and Purdue by Ed Moeder. Indiana is now leading in the race.

Fred R. Marvin, executive secretary of the Keymen of America, was the speaker at a luncheon meeting of the Lions club, in the auditorium of the Catholic Community center last week. The meeting was attended by several hundred members of the club and their friends.

Mr. Marvin said that subtle propaganda especially under the guise of sports, is one of the greatest dangers spreading throughout the nation and endangering its institutions.

An average of more than a hundred people a month have learned to swim at the Catholic Community center since it was opened. George Morris, athletic director, announces at a meeting of the athletic committee, in the private dining rooms of the community center. John Suelzer, Jr., was chairman.

The report showed that 588 people, of whom 41 were men, 280 boys and 267 women, have learned to swim in the five months of operation. In October, the month for which the report was read, two men learned to swim, 51 boys and 39 women. The greatest number of women, 85, learned to swim at the center in June; the second highest number, 74, in August. Most boys, 74, learned to swim in July, with 64 learning in September. Eighteen men, the high point for such members, learned to take care of themselves in the water during August.

Swimming instruction is in charge of Walter A. Rubner for the men, and Mrs. Earl Rogers, for the women. Mr. Morris' report also showed that the attendance at gymnasium classes had increased to a new high point during October. The figures showed a gain of 33 per cent over September, with the largest gain being made among the men, who have increased from 723 to 1,129 in gymnasium class work alone. In class work, individual work, handball, special exercises, leagues and other gymnasium work, the totals are 1,650 men; 462 boys and 439 women, making a total of 2,551 as compared with 1,927 for September.

Aggregate physical department attendance, including swimming classes also, shows 1,356 men, 1,689 boys and 1,736 women, or a grand total of 4,781.

Special events during the month were numerous. They included the meet with the Toledo Y. M. C. A. and the men and boys' teams at Toledo; the meet of all community center teams and the Toledo "Y" here; the

swimming meet of the women's team with the Hoosier Athletic club, of Indianapolis, here; volleyball games with the First Methodist Episcopal church team; volleyball of the varsity team in the city tournament, and 20 league games of volleyball.

Mrs. J. R. Morrow entertained at bridge and luncheon at the Catholic Community center last week. Bridge was played in the women's parlor from 2 until 5:30 o'clock, at which time the guests adjourned to the private dining rooms for luncheon.

Members of the sales organization of the Fuller Brush Co., attended a dinner meeting in the private dining rooms of the Catholic Community center Tuesday, November 1.

Eight hundred and fifty members of the Wholesale bureau of the Chamber of Commerce gathered in the auditorium of the Catholic Community center, Friday evening, November 4, to attend the annual banquet of the bureau. Several prominent speakers were heard. M. D. Graham, of Chicago, manager of the greater market development of the Automotive Equipment Association, was the speaker.

An educational moving picture was shown in the auditorium of the Catholic Community center, Monday night, November 7, by the Standard Sanitary Manufacturing Co. The program began at 8 o'clock.

JOHN SULLIVAN DIES AT MONTPELIER

Funeral services for John Sullivan, 56, well-known blind man of Montpelier, who died on November 1, were held on the following Friday from St. John the Evangelist's church at Montpelier. Rev. Charles Girardot, the pastor, officiated.

LOGANSPORT DISTRICT

ANNOUNCEMENT PARTY

Mrs. Thomas Welsh, of 705 High street, gave a dinner bridge Saturday evening, Nov. 5th, at her home, announcing the approaching marriage of her daughter, Miss Marie Welsh to W. E. Johnston, of Marion, Ill., which is to take place on Nov. 24th. Out of town guests were Mrs. J. J. Camp, Jr., of Mishawaka; Miss Margaret Fitzgerald and Miss Gertrude Holland, of Chicago; Mrs. Albert Peyton, Indianapolis and Mrs. Ipha Barrett of Gas City.

The marriage of Miss Mae Baker, daughter of Edward F. Baker and Wm. J. Bechtel, formerly of this city, were married Tuesday morning, Oct. 26th, at St. Joseph's church, the Rev. Michael J. Aichinger officiating. The couple were attended by Miss Margaret Baker, sister of the bride and Edward Baker, Jr., brother of the groom. The young couple have taken up their residence in the west.

ST. BRIDGET'S TEAM WINS

The St. Bridget's school basketball team defeated the Logansport Red Devils in a fast game in their gymnasium on Tuesday evening, Nov. 1st, by a score of 16 to 13.

RECOVERS FROM AUTO MISHAP

Jimmy Anderson, of St. Bridget's school, and son of Mr. and Mrs. Earl Anderson of Bates street, has completely recovered from injuries sustained when he was struck by an auto in front of his home recently.

FRANCES J. MARTENO DIES

The funeral of Frances J. Marteno was held from St. Vincent's church on Wednesday morning, October 26th, the Rev. Jas. H. Durham officiating.

KNIGHTS OF COLUMBUS

The Knights of Columbus gave their fall festival in the K. C. home last Tuesday and Wednesday evenings, the event proved a very pleasing success. The hall and various booths were artistically decorated and the affair was well patronized.

PARENT TEACHERS' ASSOCIATION GIVES DINNER

The members of the Parent Teachers' association of St. Joseph's church gave their initial dinner Wednesday, Nov. 2nd, in the school hall. About 280 children attended, together with about 40 grown people. The affair netted \$35 and will be used in the purchasing of new maps and other equipment for the school. Mrs. O. M. Kumer read a very interesting paper on "How to Help the Children in

Their Studies in the Home" and Mrs. E. Schodrom read a paper on "How to Make the Home More Attractive."

ROSARY SOCIETY TO GIVE SERIES OF CARD PARTIES

At the meeting of the Rosary society of St. Joseph's church last Sunday afternoon it was decided to give a series of card parties. The members are to be divided into three sections, and each section in their turn will give a card party, the first of which is to be given in the near future.

HOLY NAME SOCIETY

The Holy Name society of St. Joseph's church will hold a meeting in the church hall Wednesday evening, Nov. 16th. A program of vocal and instrumental music will be furnished by home talent and an out-of-town speaker will be secured for the affair.

LOCAL PRIEST IN HOSPITAL

The Rev. Father W. J. Malette, assistant priest of St. Vincent's church, is confined to St. Joseph's hospital in South Bend, following an operation at that institution.

FESTIVAL AND BAZAAR

The members of St. Ann's church in Kewanna gave their annual fall festival and bazaar on Thursday, Friday and Saturday last in the basement of the church which proved a great success both socially and financially.

KELLY-MURPHY NUPTIALS

The marriage of Miss Hazel Kelly, daughter of Mr. and Mrs. Gregg Kelly, 1009 W. Market street to Mr. Wm. Thomas Murphy, of Linden, took place Thursday morning, Oct. 27th at St. Bernard's church in Crawfordsville, the Rev. Father William Sullivan, the pastor officiating.

Miss Kelly, sister of the bride, was maid of honor and Leo Murphy of St. Louis, a brother of the groom was best man. Other attendants were Miss Goldie Thewles, Miss Catherine Kelly, Francis L. Kelly, Cyril Barr and Wm. S. Miller of Chicago. Following the ceremony a wedding breakfast was served at the home of the bride's parents.

D. OF L. INSTALLATION

Installation of the recently-elected officers of the D. of L. took place Wednesday evening, Nov. 2nd in the K. C. home. A social session and refreshments followed.

HOSPITAL STAFF MEETS

The St. Joseph hospital staff met Wednesday evening, Nov. 2nd at the institution, Dr. W. M. Holmes presiding. There were ten local physicians in attendance.

JAMES MULCAHEY CALLED.

The funeral of James Mulcahey was held Thursday morning, Nov. 3rd, from St. Vincent's church, the Rev. James H. Durham officiating.

BRUDI & SON FUNERAL DIRECTORS

Mrs. Anna Jasper

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Misses' Boys' and Children's School Shoes \$1.98

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Men's and Boys' Felt Slippers 79c

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Men's Leather Slippers \$1.98

Galoshes \$1.98 to \$2.98

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Women's Felt Slippers in Colors \$2.98

Men's All-Rubber, 4-Buckle \$2.98

WE HAVE A TRADE THAT QUALITY MADE

DICK AND DOT—MEET THEM TODAY

GEE I'M GOING TO MASS TODAY WITH DAD—AND ITS SEVEN O'CLOCK ALREADY—I'LL HAVE TO HURRY AND DRESS OR I'LL KEEP DAD WAITING—THEN I'LL GET A GOOD SCOLDING—I WISH I DIDN'T SLEEP SO LONG—

JOHN, DO YOU HEAR ME, JOHN? GET UP AT ONCE—YOU AND DICK ARE GOING TO 7:30 MASS, AND ITS 7 O'CLOCK NOW—MY SIRS SUCH LAZINESS—I'VE BEEN DICK DRESSING NOW—I'VE BEEN ENOUGH TO GET DOT AND DICK UP BUT YOU'RE A SLEEPY DISGRACE! GET UP AT ONCE!!!

E-E-YA-HAN-M-M-IB CUBBING SOOD

I SHOULD BE LATE FOR MASS EVEN IF DAD IS A BIGGER SLEEPY HEAD THAN I AM—BUT BELIEVE ME, I'LL DO THE SCOLDING THIS TIME!

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OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

Issued Weekly by Our Sunday Visitor Press, Huntington, Ind.

RIGHT REVEREND JOHN F. NOLL, D. D., LL. D.,
Bishop of Fort Wayne—Editor-in-Chief.
Rev. Aquinas Knoff, Diocesan Editor.
Rev. R. E. Kelly, Rev. M. A. Chapman,
Associate Editors.

CONTRIBUTING EDITORS: The Rev. Bernard X. O'Reilly, St. Louis; T. F. O'Leary, Pittsburgh; H. C. Henkel, Madison, Wis.; Albert Muntach, S. J., St. P. Sarsche, S. J., St. Louis.

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Subscription Rates:

In United States: \$1.00 per year; in Canada and Foreign Countries: \$2.00 per year. Three years, \$2.75. Life Subscription: \$50.00. Present Life subscribers may secure the DIOCESAN EDITION for Life by payment of an additional \$10.00.

Where a reader has an unexpired subscription term, we shall make a proper extension of time on the date of the Diocesan Edition.

Advertising Rates:

Per single column inch, no ad less than one inch published. One inch or more in length, 10¢ per line. One week, 25¢. One month, \$1.00. Three months, \$2.50. Six months, \$4.50. One year, \$8.00. For further information write Advertising Department, Our Sunday Visitor, Huntington, Indiana.

HUNTINGTON, INDIANA, NOVEMBER 13, 1927

BISHOP'S HOUSE

1415 West Washington Blvd.,
Fort Wayne, Indiana

December 25, 1925.

To Members of My Entire Flock:

Since your bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits subscription to your home copy of the SUNDAY VISITOR. Every bishop would undertake the same thing if he had the facilities of a modern printing plant such as your bishop has.

Now, may your bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctilious regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that no blessing all who read OUR SUNDAY VISITOR regularly, and your bishop offers his blessing, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ,

John Francis Noll

Bp. of Ft. Wayne

SOME REFLECTIONS ON RELIGIOUS PREJUDICE.

(Adapted from an article in the American Catholic Quarterly Review, January, 1876.)

Prejudice, as popularly understood, may be said to be a habit of the mind, inclining it to judge favorably or unfavorably of men and things, without due, or at least full deliberation. It has its seat in our emotional nature, in the feelings, the will, not in the intellect. It is not evil in itself, but only in its culpable excess or misdirection. Inclining us to pre-judge, to judge hastily and without deliberation, as a matter of course, it very often makes us judge erroneously. All men are, more or less, under its influence, for all have feelings and passions. We are all naturally, and, we might say, necessarily prejudiced in favor of the good and the true, and against the bad and the false; but as hasty, inconsiderate or unenlightened judgments often lead us to mistake the one for the other, we, in point of fact, and in the concrete, not unfrequently reject what is true, believing it to be false, and accept what is false, believing it to be true.

Who has not felt the force of this habit? Who has not known its delusions? Who has not had cause to bewail them? It makes it very hard for us to judge impartially of whatever is near and dear to us. It often closes our eyes to the faults of our friends, and the virtues of our enemies. There is no object of our love or dislike, in regard to which it may not mislead us. But, of all kinds of prejudice, that inspired by religion, or, to speak correctly, by religious error, is the most blinding, the most deep-seated and the most lasting. In other matters prejudice gives to the mind a bias, more or less marked; in this, it can stimulate it to the most unreasoning fanaticism. And the reason is to be found, not alone in the paramount issues suggested by religious thought, but also in the delusions practiced upon us, in that sphere, by the enemy of souls.

Prejudice is popularly supposed to be stronger in the ignorant than in the educated. This, however, is a mistake. Unaided by divine grace, the most cultivated minds are as much under its influence as the most illiterate. The educated, indeed, may be superior to many of the coarser prejudices of the vulgar, but they take up others quite as strong, and, often, more hurtful to themselves and to others.

Anti-Catholic prejudice is, decidedly, one of the salient facts of the present and of past times, and as such, deserves the calmest investigation of all thinking men.

No one needs to be told that there exists in this country a wide-spread feeling of opposition to the Catholic Church. Of this fact we are made but too painfully aware every day of our lives. The merchant encounters it in his place of business, the mechanic in his workshop, even the servant girl in her kitchen. It is a fruitful source of misunderstanding and estrangement between Protestant and Catholic neighbors. It embitters their enmities, casts a shadow over their friendships. Most of us, no doubt, can number amongst our Protestant acquaintances, some one or more esteemed friends. But we generally find that no matter how sincere their friendship, it usually does not diminish much their prejudice against our faith. They may esteem us, but they feel an inward shrinking from our creed. Regard for our feelings may make them avoid the discussion of religious topics, but they seldom lose altogether the impression that Catholicity is a tissue of errors and superstitions, or that it is certain in the end to bring mental darkness and moral blight on the land that professes it.

ART CALENDAR.

We wish to take this occasion to remind the readers of OUR SUNDAY VISITOR that we are prepared to furnish Art Calendars equally as beautiful and devotional as in previous years. The price for these daily reminders of feasts of the Saints and fast days remains the same as previously: 40¢ for one calendar; 3 for \$1.00, or 12 for \$3.90, all prices postpaid. Clip the coupon contained in the advertisement found elsewhere in this edition and send in your orders at once.

According to the annual statement of St. Margaret's Conference of the Society of St. Vincent de Paul, St. Louis, Mo., the receipts from the sale of OUR SUNDAY VISITOR were \$2,177.99. This is a fine record and one worthy of emulation by other societies, for besides the financial returns, all of which have been applied for a most worthy cause, who but God can measure the immense good and inspiration produced by a thoughtful and regular perusal of OUR SUNDAY VISITOR?

Remember the souls of your departed relatives and friends during the month of November. Be not content with offering half-hearted prayers, but assist at the Holy Sacrifice of the Mass, receive daily Communion, and practise little acts of self-denial that they may be offered for the poor souls.

Readers Speak to Readers

New York, N. Y., Oct. 21, 1927.

The Rt. Rev. John F. Noll:

In accordance with instructions communicated to this Association by the Sacred Congregation for the Oriental Church, the President from time to time begs to warn the members of the Hierarchy against frauds and impostors coming from the Orient to solicit funds in America.

We have received information that a certain person at present going under the name of Adam Paria, is coming to America to collect funds for his own purposes. He poses as a priest of the Oriental Rite, but is not a priest at all, being a Nestorian layman and an impostor.

The Sacred Congregation for the Oriental Church has authorized this Association to do all in its power to protect both Hierarchy and clergy against such unauthorized solicitors.

The Holy See recognizes no other instrumentality to solicit funds for Catholic interests in the Near East and Russia except The Catholic Near East Welfare Association. We would appreciate it, therefore, if the members of the Hierarchy would warn us in due time of any other instances that may come to their attention and we will take the necessary steps to protect our people against such fraud. Last year a number of fraudulent solicitors were detected and stopped.

Faithfully yours,

THE CATHOLIC NEAR EAST WELFARE ASSOCIATION, Inc.

By Edmund A. Walsh, S. J., President.

Ford City, Ont., October 10, 1927

Dear Father:

Kindly increase our quota of Sunday Visitors from 100 to 150 as soon as possible. We find that when the children are interested in your paper, the demand exceeds the supply.

Sincerely,

(REV.) G. L. BLONDE.

Falls City, Nebr., Oct. 7, 1927

Reverend dear Father:

Enclosed find my offering (I wish I might make it more) in honor of the Sacred Heart, for favor granted, and for which I promised publication in your wonderful paper.

Sincerely yours,

MRS. P. G. B.

THE KING OF DAVID'S LINE.

(Continued from Page Three)

of the giants, Goliath, an inhabitant of Geth, walked up and down for forty days between the two armies, challenging the champions of Israel to mortal combat and offering, on behalf of the Philistines, to risk the issue of the entire war upon the turn of an encounter with a single Israelite warrior. But no man, bold enough to pick up the thrown-down gauntlet of the Philistine, could be found.

On the fortieth day David came down to the army with provisions to see how his three eldest brothers were faring. He heard the boastful Goliath challenging "the armies of the Living God" and at once offered himself to be the champion of Israel. He was brought to King Saul, who had him fitted with his own armor; but David at once felt a sense of oppression. He knew that he could not fight with unfamiliar accoutrements, and he put off, therefore, the armor of Saul.

Choosing a few smooth stones from the brook which ran through the camp, and taking with him his sling, David went out to meet the Philistine. "And there was no sword in David's hand." With a prayer to Yahweh on his lips he approached the mocking Goliath, who was heartily amused that one so young should come to him, a night warrior, with a sling and a stone. Taking one of the stones from his wallet, David flung it with all his might at the forehead of Goliath. The stone, true to its aim, took effect and the giant fell. Then David, running upon him, drew the giant's sword from his sheath and smote off his head. When the Philistines saw that he had prevailed, they were frightened and fled before the army of Saul and the men of Israel slew many thousands of Philistines that day.

David immediately became famous and Saul attached him to his own personal body-guard. But the women of Judah went out to meet the returning conquerors, and they chanted as they came, "Saul hath slain his thousands, but David his tens of thousands." Saul, hearing these plaudits, was filled with fury. His bitterness toward David increased each day; but David was held in great admiration by all the people, and Jonathan, Saul's son and heir, loved him.

Saul seeks to kill David.

Saul again became melancholy and "the evil spirit from Yahweh" returned to trouble him. The knowledge that such a formidable rival stood before him preyed upon his spirit; and by that time, no doubt, a rumor of the event which had occurred at Beth-

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Find enclosed herewith my offering of \$..... to help

lift the debt on the Catechist Training School.

Name.....

Address.....

Town..... State.....

Los Angeles, Calif.

October 17, 1927.

Dear Father:

During this month we are again reminded of the wonderful favors obtained thru the recitation of the Rosary, especially the triumph won by the Christians over the Turks at Lepanto.

Bearing this in mind should we not at this time turn in sympathy to our sorrowing neighbors and help with our prayers those who are forbidden to gather and pray? Surely it would be a great consolation to our dear persecuted Mexican Catholics.

Let us remember the love the Christians of old had for one another and recite the Rosary frequently, or better still offer a novena of Rosaries to Our Lady Help of Christians—Queen of the Rosary and Queen of Peace, that she may hasten to bring a lasting peace to the persecuted Mexican people.

Sincerely yours,

A READER.

Hollywood, Calif., Oct. 10, 1927

Rev. Dear Father:

Please find enclosed small offering to help in spreading devotion and prayer to St. Jude.

He has helped us most wonderfully and we recommend devotion to St. Jude Thaddeus to any one perplexed or in trouble.

Sincerely,

L. C. R. FAMILY.

Knoxville, Tenn., Sept. 28, 1927

Our Sunday Visitor:

I am enclosing two newspaper clippings which will explain themselves. I am not a member of the Catholic Church, but I have been a close reader of the Dear O. S. V. for the last 15 years, and all other Catholic literature I could find, and the more I read the better I like it.

Truly yours,

M. M.

Lynwood, Col., Sept. 24, 1927

Dear Sir:

Send me 100 copies of your paper instead of the 50 I am now getting. I hope to be able to dispose of that number because of your beautiful children's page.

Sincerely yours,

REV. WM. O'DONNELL.

VICTORY-NOLL The Catechists' Training School.

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Dear Father:



THE RT. REV. DR. CHRISTIAN SCHREIBER, Bishop of Meissen, Saxony, who is now visiting the United States on a lecture tour extending to the Pacific coast. From charcoal drawing made by H. Wever, New York.

ROMAN QUESTION DECLARED TO HAVE REUNION BEARING

Vienna.—In an interview with the correspondent of the N. C. W. C. News Service, a high dignitary of the Church has emphasized a consideration in regard to the "Roman Question" which thus far has not been publicly discussed.

He said, in effect, that recognition of some sort of temporal sovereignty for the Pope is intimately bound up with the great effort now being made for the return of the separated Christian churches—or, in other words, for Christian unity. This belief he based on the assertion that a general Ecumenical Council would be an essential part of a Catholic effort for unity, and that the lack of territorial independence of the Holy See at present constitutes an "essential impediment" to the convocation of such a council.

It was this dignitary's view that the Church could ask separate churches which have become national in character to assist at an Ecumenical Council with vastly more advantage and probability of success if they could send their delegates to neutral territory instead of the territory of a strong world power.

NEW CENSORSHIP CLOAKS MILITARY ACTION IN MEXICO

(Continued from Page One)

Reports reaching the Capital from many parts of the Republic also indicate plainly that the pacification claimed by Calles does not actually exist.

Many U. S. Papers Condemn Butcheries By President Calles

Washington.—While in general the secular press of the United States has been peculiarly reticent in commenting editorially on the recent butchery by Calles in Mexico, some papers have had strong words to say of events below the Rio Grande. It is worth noting that virtually no paper took upon itself to defend Calles, many choosing to remain silent and those who spoke expressing horror at the killings.

The Washington Post was perhaps the most outspoken in its condemnation. Following are some excerpts from its recent editorials on Mexico. "President Calles is faithfully following the example of his Russian ideal by trying to establish a reign of terror in Mexico. The summary execution of political opponents, both military and civilian, often without even the mockery of a trial, is obviously intended to terrorize the people into submission to Calles' program for the imposition of Gen. Obregon upon the nation, against its will. . . .

"But in Mexico the people have suffered a long time under the tyranny of the Calles regime, and are waiting for its overthrow. . . .

"The Russian communists sought out and destroyed a section of the people hated by the majority; but Calles, with a small minority of adherents, is assailing the whole Mexican people. . . .

"Calles Incites Revolution. "The State Department would be facilitating the murder of innocent citizens of Mexico and cooperating in fastening tyranny upon them if it should grant Calles' request for the release of arms and ammunition now held up in transit. The United States has no right to support Calles in setting up a reign of terror. Not a single gun, cartridge, or airplane should pass across the border into Mexico. If it was proper to deny to revolutionists the privilege of obtaining arms it is proper to deny the privilege to Calles, who is the chief instigator of revolution in Mexico. . . .

"The American people are horrified by the assassinations on the part of the Calles regime in Mexico. They cannot stop the outbreak of violence, but at least they can protest against any action by the United States Government that would make it an indirect party to the reign of terror. . . .

"The people now have neither land nor liberty. They are in worse condition than they were under any former regime. Calles' inner ring of conspirators has succeeded in gathering in millions of loot from rich Mexicans which was to go to the poorest 'peleados.' All rich and poor have suffered, and all are now hoping and praying that Calles will fall. They will give aid to all revolutionists in the field, and will become combatants themselves if they have an opportunity. . . .

"Robe and Kills Opponents. "Beginning with an attempt to in-

fluence political opponents of Gen. Obregon, Calles is now robbing and executing civilians on trumped-up charges. The Mexican constitution forbids the execution of any civilian by military authority. But all pretense of complying with the constitution was abandoned before the outbreaks began, and outrageous violations of law by the Calles government were to have been expected. . . .

"The Mexican people have decided to get rid of him (Calles), and they will not have Obregon as his successor. . . .

On the subject of Obregon's aspirations to the Presidency of Mexico, the Post is emphatic. It believes that it will be impossible for the United States properly to recognize Obregon should he be "elected." It says: "The United States can not properly do more at this time than sympathize with the unfortunate Mexican people, who are subjected to terrorism by usurpers who control the machinery of government. A partnership formed several years ago between Plutarco Calles and Alvaro Obregon brought about a revolution in which President Carranza was assassinated and Obregon was 'elected' president. He turned over the office to Calles, and now Calles is to turn it back to Obregon. By outwitting the American Commissioners Obregon obtained recognition from the United States, and in due time Calles violated the pledges given by Obregon. . . .

"Peaceful Election Impossible. "The Mexican people are doing their best to throw off the Calles regime. Outbreaks are recurrent in many of the Mexican states, and the nature of these outbreaks reveals unmistakably the fact that the people are willing to risk the danger of death in opposing the Calles-Obregon scheme of sharing the spoils of government. A peaceful election of Obregon next year is impossible. If Obregon is to succeed Calles it will be by force as well as fraud. . . .

"In that case the United States will not be bound to recognize the Obregon government; on the contrary, it will be morally bound to refuse recognition. Gen. Chamorro was refused recognition in Nicaragua because he had gained power by a coup d'etat. The United States has frowned upon other revolutionists asking for recognition. The criterion of recognition is supposed to be unquestioned acceptance of the government by the people affected. If Obregon should become dictator of Mexico it will be against the will of the people. The United States has no moral right to aid usurpers in fastening their clutches upon any nation. . . .

"Pledges Called Treacherous. "Obregon, even if successful next year in grasping power, will be unable to show that he enjoys popular support. His tenure will be bloody and unsupported by the United States. It will be brief. He will have no warrant for asking recognition from the United States. His part in the dealings with the American Commissioners in 1923 proved that his pledges were treacherously given and that his guarantees are worthless. The United States need expect nothing but treachery in dealing with him or Calles. . . .

"Secretary Kellogg has advised the people of China that he will deal only with a government supported by the nation. Why should not a similar intimation be conveyed to the people of Mexico? . . .

The New York Herald-Tribune is

another paper which compares present Mexico with bolshevik Russia. Under the caption "Mexico Self-Revealed", it says:

"The continuing executions of political rivals and local legislators by President Calles and his partisans are a rude awakening for those enthusiasts who pictured Mexico as not only well advanced toward orderly government but by reason of its adoption of certain Bolshevistic experiments even a step ahead of benighted America, still in the dark ages of capitalism. . . .

Parallel With Russia. "It is impossible to see clearly behind the veil of censorship which President Calles has thrown about these events. But it is difficult to ignore the probability that these killings will come to rank among the most inexcusable and brutal acts in the long and bloody story of Mexican misrule. There is the scantiest evidence that revolutions had been started by these rival candidates of Obregon in the coming election. The suspicion will not dawn that a short and simple method of eliminating dangerous competition has been adopted. The widespread slaughter of aids and friends supports this view. . . .

"But even if the charges of treason were true the episodes would yield a gloomy estimate of Mexican progress. While chasing will-o'-the-wisps of Soviet philosophy, the leaders of Mexico have failed to learn the very elements of democratic rule. The parallel with Russia is striking. . . .

IMPROVEMENTS AT IMMACULATE CONCEPTION CHURCH, EGE.

According to an announcement of the Rev. Anthony V. Nadolny, recently appointed pastor of Immaculate Conception church, Ege, extensive improvements in the church grounds are being undertaken. At the present time workers are engaged in filling in the land preliminary to landscaping operations. The work is being donated by members of the congregation who, at intervals from their regular occupation, are enthusiastically devoting their time to assist in these improvements. . . .

The work is being done under the general direction of Mr. J. V. Jaenicki, manager of city parks, Fort Wayne. Mr. Jaenicki is well known as an expert landscape artist. The parish will give a supper on Thanksgiving evening, open to the general public. The proceeds of which will be used to defray the various parish expenses. . . .

DANCE GIVEN FOR AID OF CHILDREN'S PARTY

The Young Ladies' Sodality of St. Peter's church, under the presidency of Isabel Eisenmenger, will give a dance on November 16th. Funds realized from this affair will go to swell the Children's Christmas Party fund, an annual event of St. Peter's congregation. This fund will likewise be aided by a card party given by the Christian Mother's Society of which Mrs. Clement Hartman is president. The party will take place at the same time as the dance. . . .

PRECIOUS BLOOD FORTY HOURS' CLOSED TUESDAY

In the presence of a congregation that largely exceeded the seating capacity of the church, the Rev. Sponar, C.P.P.S., delivered the last of a series of inspiring addresses closing the Devotion of Forty Hours' held last week in the Church of the Most Precious Blood. A number of the local and visiting clergy assisted in the ceremonies which were under the general direction of the pastor, the Rev. Basil Didier, C.P.P.S. . . .

MEETING OF FORT WAYNE PASTORS HELD

To Take Place Monthly Hereafter—Meeting at St. Mary's Next Month.

The second meeting of the pastors of all Fort Wayne churches took place on Monday evening at the Cathedral rectory. This the second of the series of monthly meetings was devoted to the discussion of problems common to all the parishes. It is announced that the next meeting will take place at St. Mary's rectory. . . .

THE CATHEDRAL HOLY NAME SOCIETY WILL MARCH TO SERVICES.

According to announcement of the Rev. Thomas Conroy, pastor of Immaculate Conception Cathedral, hereafter the Holy Name Society of the parish will assemble on Communion Sundays in the school and march in a body to the church. It is expected that the new arrangement will add much to the impressiveness of the Monthly Communion days. . . .

THE FORTY HOURS' DEVOTION OPENS AT ST. PETER'S TODAY.

With Solemn High Mass at 7:30, devotion of the Forty Hours' will open at St. Peter's church, Fort Wayne, today. Owing to the opening of the Devotion the time of other parish Masses has been changed, the Children's Mass being celebrated at 10:00 and the last Mass being a Low Mass at 11:00. The Rev. Joseph Suelzer, pastor of St. Mary's church, Kouts, Ind., will deliver the discourse at the services incident to the ceremonies. . . .

Under the direction of Prof. Harry Wiegand, special music will be rendered at the services by St. Peter's choir. Evening devotion will take place on Sunday, Monday and Tuesday at 7:30 p. m. . . .

Forty Hours' Devotion at St. Hyacinth's closed on Tuesday evening. The exercises were attended by capacity congregations. . . .

On the recommendation of the Minister of the Interior, the President of France, M. Doumergue, has issued a decree designating as of "public service" an association of Catholic boy scout groups known as "Les Scouts de France." This official recognition assures to the association the free administration of its property and the privilege of receiving donations and endowments, as well as conferring on it various other advantages. . . .

SOUTH BEND DISTRICT

Saint Matthew's Holy Name Society to Sponsor Series of Movies.

A series of high class moving pictures, given under the auspices of St. Matthew's Holy Name society, South Bend, will afford pleasant diversion for the parishioners during the winter months. Thomas E. Riley, president of the society, recently announced that the "movies", which will be presented at the parish hall, at very reasonable prices, are open also to the public, included among the series are: "The Climbers", starring Irene Rich, in the greatest role of her career; "Irish Hearts"; "Peaches and Plumbers"; "The Stolen Brides"; and "No Control." Each picture will be supplemented by good music and a good comic. The dates upon which the various plays will be shown have not yet been announced. . . .

St. Mary's Sophomores Plan Cotillion.

Plans are already materializing for the "winter formal" or Sophomore cotillion which is to be held at St. Mary's College Tuesday, January 17. All detailed plans for the dance are to be kept secret. Arrangements are in the hands of the four class officers with Miss Catherine Healy, general chairman. Assistants include: decorations, Miss Winifred Morris; Miss Martha Wheller and Miss Catherine Haynie; music, Miss Gladys Curran and Miss Florence Farrelly; favors, Miss Gertrude Hummel and Miss Cecily Reilly; refreshments, Miss Egan Ryan and Miss Margaret Glynes. . . .

St. Theresa's Society Installs Officers.

The following officers were installed in St. Theresa's society of St. Casimir's parish, South Bend, Friday evening: Mrs. Rose Jaronik, president; Mrs. Joan Andrejewska, vice-president; Mrs. Chester Juszczak, financial secretary; Mrs. Hedwige Juszcak, assistant; Mrs. Hedwige Mackowiak, recording secretary; treasurer, Mrs. Mary Krusniak. At this meeting, 23 new members were received. Mrs. Mary Krusniak was instrumental in getting 13 new members. . . .

This society which was organized only one year ago is one of the most progressive organizations in the congregation. . . .

St. Anne's society of St. Casimir's parish held a very enjoyable party for the kiddies of the junior department of the organization last week. The children appeared in pretty and attractive masquerade costumes. Eight prizes were distributed to those who were adjudged the best dressed. Father Gorka, C.S.C., pastor of St. Casimir's, who is recuperating at St. Edward's University, Austin, Texas, reports constant progress on the road to strong health. He expects to be able to return shortly before Christmas. . . .

St. Vincent's to Have New Choir.

Under the direction of Fred Holtz a new choir is being organized at St. Vincent's, Elkhart. With enthusiastic rehearsal taking place week-end, the members expect to make their initial appearance Christmas morning when they will sing the Mass. . . .

Mishawaka's K. of C.'s Sponsor Second Annual Frolic.

Opening Thursday, November 3rd, and continuing until Sunday, the second annual frolic sponsored by the Mishawaka Knights of Columbus was a splendid success. The lodge rooms where the three day festival was held were attractively decorated in keeping with the fall season. Booths presenting fancy work, pastry and art products were in charge of the Ladies Auxiliary and the Mico-Kin club. Dancing and a variety of amusement featured each day's program. Much for dancing was furnished by the Original Harmony Kings. . . .

Priest's Father Meets Death in Automobile Accident.

Michael Gruza, age 72, of 1823 Fassnacht Ave., South Bend, father of Rev. S. Gruza, pastor of St. Hedwig's church, was almost instantly killed Sunday afternoon, October 30, when he was run down near his home by a speeding autoist who, after striking him, continued on his way without stopping. . . .

The victim, whose injuries consisted of fractures of both legs and several lacerations of the head, died in the ambulance on the way to St. Joseph's hospital. . . .

Efforts of Casimir Michalski who pursued the death car in hopes of earning the identity of the speeder were unsuccessful as the motorist managed to escape by disappearing down an alley. . . .

New Cardinal Pays a Tribute To His Mother

Cologne.—German and Polish papers are giving great prominence to the letter written by the Most Rev. August Blond, Archbishop of Posen-Gnesen, to his mother immediately after he had been named to the Cardinalate. . . .

The letter with its remarkable humility, its inspiring piety and touching tenderness, is as follows: "Dear Mother: The Holy Father in his grace has made me Cardinal of the Holy Roman Catholic Church. With deep gratitude, I turn my heart and mind towards you, my dear mother, and write my first letter to you. . . .

"When I consider the ways God's providence leads me, your image is always standing before my soul. Better than many learned pedagogues, you let down into the souls of your children a strong foundation of life based upon faith and the divine law. And, as you knew yourself how to pray sincerely and fervently, you taught us children the hearty prayer from which I take courage and confidence in God to this day. . . .

"You opened to us the way to happiness, as you did not educate us to indolence but to strength of character and to work, and you taught us the love of duty and the desire to meet our duties sincerely and gladly. . . .

"Therefore, nowhere but in the nobility and the sublimity of your simple and devoted heart is to be found the beginning of that way on which God's grace guided me and led me to that which generally is called dignity, but which, after the conception of our family, means a higher fulfillment in work and devotion. . . .

"On this day, on which the grace of the Holy Father is shining with its splendor over our Upper Silesian hut, I thank you heartily that you were a good mother to me and ask for your pious prayer that I may by my work serve the honor of God, the cause of His Holy Church and the happiness of my father. . . .

"These same sentiments, in spirit, I lay upon the tomb of my beloved father, whose pious and strong character confirmed me and made me willing to follow him. . . .

"With gratitude and piety, I kiss your hands, hard from work, and ask your motherly benediction on the way that duty will lead me. . . .

"Your son August, Cardinal."

Convert Leaders To Convert World, Says Missionary

Munster.—The celebrated German authority on mission problems, Dr. Schmidlin, has declared himself of the opinion that the conversion of the world depends less on the conversion of the masses, than on the conversion of the leaders. He states that we are witnessing today a psychic revolution among people of other races. The learned missiologist believes that this is the psychological moment for a concentration on the development of mission universities. . . .

"It is not possible," he said, "to found a religious congregation which would furnish professors for universities in mission countries? Could there not be some league, having as its object the financial and moral support of this congregation?" . . .

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St. Edward's Tomb Catholic Pilgrimage Record Breaking

London.—A record number of Catholics visited the shrine of St. Edward in Westminster Abbey on St. Edward's Day. . . .

Father Philip Fletcher, who some years ago inaugurated this annual visit to a new Protestant place of worship, made a special appeal to Catholics this year to go to St. Edward's Shrine in Westminster Abbey by way of atonement for "that sermon"—meaning the widely reported attack upon fundamental Christian truths made from the Abbey pulpit by Bishop Barnes a few days previously. . . .

Now in his 79th year, Father Fletcher was himself unable to make the silent pilgrimage, but from early morning until night there was a constant stream of pilgrims, and towards evening the crowd of visitors was so great that the stream had to be regulated. . . .

The Bishop of Southwark was one of the first visitors. Priests, nuns, teachers and laity in all walks of life were among those who went to St. Edward's Shrine to say a silent prayer. No attempt was made to hold a service. Pilgrims carried rosaries in many cases. They halted for a few moments at the shrine and passed on. . . .

Last year the Abbey authorities allowed visitors to go to St. Edward's Shrine without payment. Recently they complained that as the result of this action the revenue on that day had fallen seriously below normal. It was hardly to be expected, however, that Catholics would make a voluntary contribution to the overhead charges of a Protestant temple which was once theirs. . . .

Masses Said for the Catholic Press By Bishop's Order

Paris.—A new precedent was recently established by Mgr. Dupare, Bishop of Quimper, the old Brittany town long famous for its pottery. At the Bishop's order, a Mass was celebrated in every parish of his diocese last week for the benefit of the Catholic press, and each congregation was urged in the sermon to read the Catholic papers and to give them their active support. . . .

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But the establishment of a \$6,000.00 Bursae would educate one boy after another for the Priesthood in perpetuity. Could you afford it? Then why not do it and let yourself, your children, and your children's children share in the merits of the priests who will be indebted to you? You may build up a Bursae by the payment of \$1,000.00 the year for 6 years; or you may have your life insured for that purpose; or if you need the earning power of the money during your life-time, you can invest the \$6,000.00 on an Annuity basis with the understanding that the amount so invested will be used as a Bursae for the education of one poor boy after another for the Priesthood. . . .

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THE CHILDREN'S HOUR

The Little Children's Column.

(Find the answers to these questions yourself and you will not forget them.)

If you have learned the lessons about God, and the angels, and how God made everything out of nothing, now let us learn about the first man and woman.

What were the names of the first man and woman?

What did God use to make the body of the first man?

Did God make the earth and everything in it for the use of all men?

Where did these first two people live?

Were Adam and Eve happy and good when God made them?

They were innocent. What does "innocent" mean?

Were they our first parents?

Did the Indians and Negroes also come from Adam and Eve?

What did God give Adam and Eve to make them better than the animals?

Did He give them a "pure spirit"?

Were the lions and elephants and other animals tame and gentle when they were in the Garden of Eden with Adam and Eve?

Did Adam and Eve always stay good, and obey God?

What did they do that made God punish them?

What is this first sin committed by our first parents called?

How many can tell me what a SIN is?

Since Adam and Eve are our first parents, do we also receive this ORIGINAL SIN from them?

It was not our fault, children, that we were born with ORIGINAL SIN on our souls, so God, in His great love for us, gave us a way to wash this sin from our souls. The only way is by being BAPTIZED.

THE FIRST TEMPTATION ON THIS EARTH.

There were no other people on this earth, children, until God made Adam and Eve. He gave them a body like ours, and also a soul like ours. The color and size of people does not matter; they are all children of Adam and Eve. God wanted them, and their children to live happily on this earth for a long time, then God would take them to Heaven where they would be even more happy with Him forever. Heaven is so beautiful, that God made the souls of our first parents so they would be fit for Heaven. Do you know what He put in their souls that made them fit for Heaven? It was GRACE. When you get a little older you will be able to learn more about GRACE. Did you ever notice a beautiful glass vase, and how it sparkles and glitters in the sun? Well, the souls that God gave Adam and Eve were like that beautiful while the bright sunshine of God's grace was in them, but when they lost this bright grace, they were just like a beautiful vase in a dark room. This GRACE, children, made their souls beautiful, not holy, most pleasing to God, and fit for Heaven with God. If we could see a soul filled with God's GRACE, it would make us almost die of joy and happiness.

God made our first parents, as well as ourselves, for Heaven, but He wanted our first parents to win Heaven by being obedient to Him. That was why He placed Adam and Eve in a most pleasant garden, like a paradise or a heaven on earth, full of the finest flowers and fruit trees. He said to them: "You are to eat of the fruit of all the trees here, but not of this one in the middle of the garden. If you eat the fruit of that tree you shall die." For some time Adam and Eve obeyed God.

One day Eve was near that forbidden tree, and Satan, who you know is the prince of Devils, hid himself in a snake that was near the tree, and he asked Eve: "Why do you not eat the fruit of this tree? Its taste is so good." "God told us not to eat the fruit of that tree or we would die," said Eve. "No, no," said Satan, "you won't die, but you will become as smart as God. If you eat this fruit, you will know good and evil." Eve was very anxious to taste the fruit. She ate some; it tasted nice, and she gave some to Adam, who also ate some to please Eve.

Now what happened to those beautiful souls of Adam and Eve? Have you ever seen a house that was all burnt out by a big fire? Everything is ruined; the nice things that were in the house are black and broken and worthless. So it was with the souls of Adam and Eve after they sinned. That beautiful GRACE which God had given was gone; their souls became ugly, and instead of being fit for Heaven, they were fit only for hell and the company of the devils. Adam and Eve were no longer the children of God, and instead of living on earth for a while, then going to Heaven, they were to die and be sent to hell. God sent them out of the beautiful garden, and told them they would have to work hard for a living.

So you see, children, when our first parents sinned against God, we also lost our right to Heaven, and each child that comes into this world has this stain of our first parents' sin on his soul. There was one child that was born free from this ORIGINAL SIN, and that person is our Blessed Mother Mary.

This ORIGINAL sin, children, closed the gates of Heaven against us. But the Son of God, who is the Second Person of the Adorable Trinity, loved us so much, that He offered Himself to the Eternal Father for us. His Son was born of the Blessed Virgin, and was in this world for thirty-three years. He suffered and was crucified and died for us, so that His Father in Heaven would forgive us for the sin of our first parents, and open for us again the gates of Heaven. The Father in Heaven was

pleased with His Divine Son, and forgave not only ORIGINAL sin, but also forgives us any sins we might commit, if we are sorry for them. This ORIGINAL sin, children, is washed from our souls when we receive the Sacrament of Baptism, and any sins we have are forgiven by the Sacrament of Penance, or Confession.

So you see how God hates sin, how He punishes Adam and Eve, and how we can expect to be punished, if we disobey God's commands. It is so much easier to obey God and be happy than to disobey God and be unhappy. Every time you see Jesus hanging on the cross remember that it was sin that made Him suffer so much. He died on the cross to heal our sinful souls. If we love Him we will never disobey Him.

A SIMPLE COURSE OF CATECHETICAL INSTRUCTIONS

By the Missionary Catechists.

LESSON VII—OUR OWN SINS

Little Anthony always liked to go to Catechism class. He never missed a single class. Father Kelly gave him a nice gold medal, because he always came to every class and knew his lesson. Anthony was very glad to hear Father tell the children how Baptism washed away Original sin from the soul. His big black eyes opened wide when he heard the Priest say that "All children go straight to Heaven, who die right after Baptism."

"Isn't that fine, Father?" said Anthony. "Then all children that get baptized go to Heaven." Oh, no, Anthony, Father answered, "I wish that was so. I want to explain to you and to all the children that Original Sin is not the only kind of sin that must be washed away from the soul before we can go to Heaven. You know, children, that when we get to be about seven years old we begin to know what is right and what is wrong. Now, when we know that something is wrong and do it anyhow, we sin. This is called actual sin. Actual means what we really do ourselves. So an actual sin is something we really do that God does not want us to do. When we know something is bad and do it anyhow, then we sin. We sin when we think of nasty things; when we do bad things; when we say bad words. We sin when we steal, lie, fight or cheat. We sin when we get angry at our playmates. We sin when we don't help our parents or teachers. There is another way, too, that we can sin. We sin when we don't do what God wants us to do. When we miss Mass on Sundays through our own fault; when we miss our night or morning prayers, then we sin. But would it be a sin if you did something you did not know was wrong? No, not at all, that is only a mistake, not a sin."

"Now, some children think one sin is as big as another. That is wrong. Some sins are big; other sins are little. The big sins are called Mortal; the little sins are called Venial. We call the big sins Mortal because they kill the soul. When a person misses Mass on Sunday through his own fault, he does a big sin. If that person dies with that mortal or big sin on his soul he will go to hell forever. We call little sins, like lies, Venial sins. Venial sin does not kill the soul, but makes our souls weak. It lessens our love for God. People who die with Venial sins on their souls go to Purgatory. Now, we can tell when we do a big sin, or a little sin, if we know we are doing something very bad and do it on purpose, then we know our sin is a big sin. Now, we know that nobody can make us sin, if we don't want to sin. Not even the devil can make us sin, if we don't want to be good. God always helps us to be good. He made us to be good. He is our loving Father. He gave us an Angel to watch over us. He gave us the Holy Mother of His Own Son, to keep us from sin and to bring us to Heaven."

"From this lesson, children, we have learned that we must hate sin. We must be afraid not only to do big sins, but even little ones. You know if you keep on doing little sins, you will soon get very careless and then do a big sin. We must all hate sin—be afraid of sin—keep away from sin. That is what the Saints always did. That is how they became Saints. May be some of you have already heard of that little boy Saint—called St. John Berchmans. He lived about three hundred years ago. He had a good holy father and mother. When he was a little boy he began to love our dear Lord with all his heart. He loved God's own holy Mother, too. Every day he prayed to him to please keep him away from sin. His playmates all liked him because he always acted like a little man and treated everybody right. When the older boys sometimes forgot themselves and used swear words, they stopped just as soon as John came around. Now, God loves this little boy Saint so much that He took him to Himself in Heaven. Then he was already a great Saint. After he died his friends came to tell his father how sorry they were. After they had told the father about all the good things John had done, one of the friends said: "We never saw John do even a little sin. Then the Saint's father looked up and said: How can any Christian ever make God feel bad by doing even a little sin?"

OUR FRIENDS IN HEAVEN

(Cardinal Manning)

"Let us learn that we can never be lonely or forsaken in this life. Shall they forget us because they are 'made perfect'?" Shall they have power to give us more? If we forget them, will they not remember us before God? No trial, then, can isolate us, no sorrow can cut us off from the communion of Saints. Kneel down, and you are with them; lift up your eyes, and the heavenly world, high above all perturbation, hangs serene overhead; only a thin veil, it may be, floats between. All whom we loved, and all who loved us, whom we still love no less, while they love us yet more, are ever near, because ever in His Presence in Whom we live and dwell."

As often as you hear a poor person knocking at your door, or calling to you for alms, imagine it is the voice of a Poor Soul in Purgatory begging for relief.



What Children from 10 Years to 12 Should Know.

(Find the answers to these questions yourself and you will not forget them.)

Besides the Holy Mass and Prayer, there are other means of helping the Poor Souls. We will try to understand these better.

Can you apply the merits of all your Good Works to the Poor Souls?

Are all your little daily duties, at school and at home, Good Works when they are offered to God?

What are the Corporal Works of Mercy? Name them.

Why are these Works pleasing to God? Tobias, Ch. 4, ver. XI.

Must we perform them out of Charity and the spirit of Sacrifice?

What are the Spiritual Works of Mercy? Name them.

Are these more pleasing to God than Corporal Works?

If we offer our Good Works for the Poor Souls, will not God reward us generously for our charity? St. Paul 1st Epistle to Corinthians, Chap. 13, ver. 3; Matthew, Ch. 25, ver. 31-46; James, Ch. 2, ver. 13.

Is it necessary to have this pure motive in our Good Works?

Does Fasting also help the Poor Souls?

When we deny ourselves certain shows or amusements; certain food, fruits or candies; keep silent when we are most anxious to speak; do not see or hear certain curiosities; are these simple means of fasting?

One of the greatest and most meritorious acts of Charity, is to "forgive, from our hearts," those who have injured or insulted us. St. Luke, Ch. 6, ver. 37; St. Matthew, Ch. 6, ver. 14; Matthew, Ch. 5, ver. 5-43-44.

What do you mean by "Giving Alms"?

Would it be Alms-giving for a millionaire to give a dime to the poor, or a rich child to give a penny to some hungry child?

Is it your sacrifice and charity that make Alms-giving pleasing to God and helpful to the Poor Souls? Book of Tobias, Ch. 12, ver. 9.

Fill your days with kind deeds and all manner of Good Works, and you will not only help the Poor Souls, but will be most happy yourselves, for your days will be full of virtues and you will have no time for evil or sin.

ST. GERTRUDE—VIRGIN.

Whenever you little children think you are not old enough to do something to please God, try to remember St. Gertrude, whose feast-day is next Tuesday. There are other Saints by this same name, but she is the one who lived in Germany, over six hundred years ago, and is called St. Gertrude the Great.

She went to the convent, and gave herself to God when she was only five years old. Her whole life was given to study and prayer. She could write the Latin language beautifully, but her heart never was clouded with shadow, and no one who met her could keep from loving one who was so good and so happy.

God allowed her to work wonderful miracles during her life, and it seemed that Jesus could not refuse anything that St. Gertrude asked Him. From the time she went to the convent, she never again went out into the world, but spent her time in the presence of God, praying most affectionately to Jesus and Mary. Those Holy women and men who live a hidden life in the Convents are told to write down their prayers. St. Gertrude also wrote about her thoughts of God and Heaven, and they are so beautiful that it seemed like she must have already seen Heaven.

She was kind to all, but especially to poor sinners. She was very devoted to all the Saints of God, to the Poor Souls in Purgatory, and above all to the Passion of Our Lord, and to the Sacred Heart. All during her life she suffered patiently in union with the sufferings of her Divine Savior.

During the forty years that she was in charge of the Convent, she had certain daily prayers and acts for the Sisters, and there are many good people in the world even today who follow the prayers of this Saint. Though she longed to be with Jesus in Heaven, she was not taken to her reward until she was seventy-two years of age.

Just think of it; that little child hid

For Pupils of Higher Grades.

(Find the answers to these questions yourself and you will not forget them.)

It is only through the merits of the passion and death of our Lord, that our prayers and good works are acceptable to God. The Saints possess Heaven; the Poor Souls are certain of Heaven, and we have a firm hope of Heaven, only through the merits of Christ. Let us examine this beautiful truth.

Was the passion and death of Jesus voluntary? John, Ch. 10, ver. 17-18.

Why did Jesus will to suffer and die? Hebrews, Ch. 5, ver. 9.

Was it only by Original sin that God had been so offended? Apocalypse, Ch. 1, ver. 5.

What had all men lost by sin? What had they deserved? Romans, Ch. 5, ver. 12.

What did Christ prove for us by His Passion and death? John Ch. 15, ver. 13.

Was it necessary that an Infinite Victim be sacrificed to atone for our sins against the Infinite God? 2nd Corinthians, Ch. 5, ver. 19.

Could any person or persons but Christ make full reparation for our sins?

Through sin, enmity existed between God and His creatures. Christ, our Mediator, reconciled us with God. Then without the merits of Christ's death, could we ever have entered Heaven?

Could we ever receive God's graces? 2nd Corinthians, Ch. 3, ver. 5.

Could we have lived a holy life, or pleased God?

Did Christ merit these abundant graces for all men? 1st Corinthians, Ch. 15, ver. 10.

Did He reopen the gates of Heaven only for those who will really be saved? Was this the teaching of the heretic Calvin?

What three things must we do in order to cooperate with God's grace and receive of the merits of Christ? Mark, Ch. 16, ver. 16; Hebrews, Ch. XI, ver. 6; Matthew, Ch. 19, ver. 16-17; John, Ch. 3, ver. 5; Mark, Ch. 16, ver. 16; John, Ch. 6, ver. 57; John, Ch. 20, ver. 23.

Is it not through Grace that our Good Works are acceptable to God? Ephesians, Ch. 2, vers. 8-9.

Does not the Charity of God oblige us, as living members in the Communion of Saints, to honor the souls in Heaven; to help the souls in Purgatory, and to love and pray for the souls, regenerated by Baptism, who are still struggling here on earth? 1st Peter Ch. 1, vers. 3-4; Galatians, Ch. 6, ver. 8-9.

"As ink is required for the pen, so the Grace of the Holy Ghost is necessary to inscribe the virtues in our souls."—St. Thomas Aquinas.

"Unless you do penance, you shall all likewise perish."—Luke, Ch. 13, ver. 3.

It should not be difficult for you to understand the necessity of making amends to God for your sins. In every court, a certain satisfaction for offenses is required, even though the criminal is given his freedom. We must remember that by sin we not only are deprived of the love and friendship of God, but we incur penalties or fines. We are obliged to make satisfaction either in this life or in Purgatory, before we can enter into the dazzling light of God's Eternal Justice.

According to the penance which God placed upon Adam for his sin of disobedience, all the children of Adam, through all generations, were to suffer and labor and die, in an effort to satisfy God's justice. It could never have been atoned for perfectly by finite man. Likewise, when a person now commits a mortal sin, the satisfaction required by the offended Creator is endless. Hence it was necessary that an Infinite Victim be offered to God, in order to make full satisfaction. Christ, the Second Person of the Adorable Trinity, out of

His great love for His Eternal Father, as well as His great love for the souls of mankind, came down upon earth; became a man in all things save sin, suffered and died, to re-open for mankind the gates of Heaven.

Though this stupendous sacrifice of love was most acceptable to the Heavenly Father, Heaven was opened, souls were redeemed from the slavery of Satan, and all men were again destined to be saved, our Lord required that each one of us take part with Him in this work of Satisfaction. Those who wish His help through life, must unite with Him in love and service. Those who desire Heaven must work and suffer as He did. How unreasonable of sinners to leave all the penance and satisfaction to our Divine Master. How unbecoming, for us "to wear a crown of roses, when our Lord wore a crown of thorns," as St. Augustine says.

Christ did more than was necessary for the redemption of man. Pope Clement XI explains very clearly the Infinite merits of Christ. "Christ the innocent, immaculate on the cross, did not merely shed one little drop of His Blood. One tiny drop would indeed have been sufficient for the redemption of the human race, because of His Divine Nature. Yet He poured forth His Blood in a copious flow, for He was bruised and wounded from the soles of His Feet to the top of His Head. Hence, in order that the mercy of so great a shedding of Blood might not be in vain, or lost, He gave a treasury to His Church upon earth. He was a loving Father who laid up treasures for His Children. He gave to men an infinite treasure, so that those who drew therefrom might become partakers of God's Friendship. He committed this treasure to St. Peter, the Key-bearer of Heaven, and to his successors. They were to dispense it carefully to the faithful of the Church. This was to be done with mercy and prudence according to God's Will. The Blessed Mother of God and all the Saints have contributed their share to this treasury."

From this you readily see that you not only have access to this treasure-house of infinite merit, but that you can, by your good works during your life, even add your share to these merits. It is because they lived lives meritorious of Heaven and God's grace, that the Saints are in Heaven today, is because they did not make full use of their merits during their life-time that some souls may still be detained in the purgatorial fire. It is because you make constant use of these merits, that you are able to avoid sin, to do good, to please God, to relieve the suffering, and to help the Poor Souls in Purgatory. A man who is sent to prison loses his rights and privileges as a citizen. A soul that commits sin and loses Sanctifying Grace, also loses every right to the merits and graces of Christ.

The Catholic Church is one in Christ our Head. All the members of the church are one in Christ. "In one spirit we were all baptized into one body," says St. Paul, "and if one member suffer anything, all the members suffer with it; and if one member be honored, all the members rejoice with it. Now you are the body of Christ, and members of member." Epistle to Corinthians, Ch. 12, ver. 13-17. According to the doctrine or truth of the Communion of Saints, all the members of the true Church, united in the closest ties of love, The Church, Triumphant, Militant and Suffering, is one great family; helping one another, sharing their joys and sor-

rows, and possessing all their goods in common.

As suffering was the means our Lord used to expiate our sins, it is the only means by which we can make reparation to God for the injustices committed against Him. When we are in the state of Grace and offer our works to God with a pure intention, no moment of suffering is in vain. This is the "pearl of great price" which every child of God is seeking. "Seek first the Kingdom of God and His Justice, and all things shall be added unto you."

INTROIT OF THE MASS FOR TODAY.

Holy Mother the Church, has set aside certain seasons of the year for special prayers. We have the Easter, Lenten, Advent and Pentecost seasons, and the spirit of the prayers said at Holy Mass and Divine Office, are specially suited to those times. We are now nearing the close of the season of Pentecost. The Introit today consoles us, and encourages us to greater confidence in God, Who is so kind to us. We are reminded that He will not allow us to be always in suffering and tribulation.

Though the Church urges us to pray daily for the Poor Souls during the month of November, she has no fixed prayer for this time.

The Lord saith, I think thoughts of peace and not of affliction. You shall call upon me, and I will hear you, and I will bring back your captivity from all places. Lord Thou hast blest Thy land. Thou hast turned away the captivity of Jacob."

The prayer of the Mass is also suitable to our devotion at this time: "Absolve, we beseech Thee, O Lord, the sins of Thy people, that we may be delivered by Thy goodness from the bonds of sin which by our frailty we have committed. Through Christ our Lord."

Answers to Last Week's Puzzle of Saints' Names:

Anthony; William; Louis; Andrew; Matthew; Hugh; Bonaventura; Louis; Stephens; Columba; Francis; Blaise; Charles; Bernard; Augustine; Peter; Clement; Melio; Cloud; Paul; Titus; Mark; James; Luke; Timothy; Claude; John; Rose; Mary; Prosper; Norbert; Odo; Philip George; Clara; Joseph; David; Regis.

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